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CONTENTS

EDITORIAL.

	PAGE.
FINANCIAL.....	61
THE CONNECTICUT INDUSTRIAL SCHOOL...	62
THE QUITMAN FIRE.....	63
DEATH OF DR. GOODELL.....	64
DEATH OF MISS BESSIE H. FEE.....	65
IS THE INDIAN DYING OUT?.....	66
ADDRESS AT ANNUAL MEETING.	
THE MISSIONARY SPIRIT FUNDAMENTAL TO THE GOSPEL.....	68
THE SOUTH.	
THE WEEK OF PRAYER—AT ATLANTA,	

	PAGE.
NASHVILLE, TALLADEGA, NEW OR- LEANS, AUSTIN, MEMPHIS AND WIL- MINGTON.....	73
REVIVAL IN DUDLEY, N. C.....	76
LIGHT AND SHADOW OF STUDENT WORK.	78
THE CHINESE.	
A CHAPTER OF ITEMS	79
BUREAU OF WOMAN'S WORK.	
CHANGES IN LIST OF APPOINTMENTS.....	80
RENEWAL OF SHARES—SEWING CLASS FOR BOYS.....	81
MISSIONARY LETTER TO THE CHILDREN...	82
RECEIPTS.....	84

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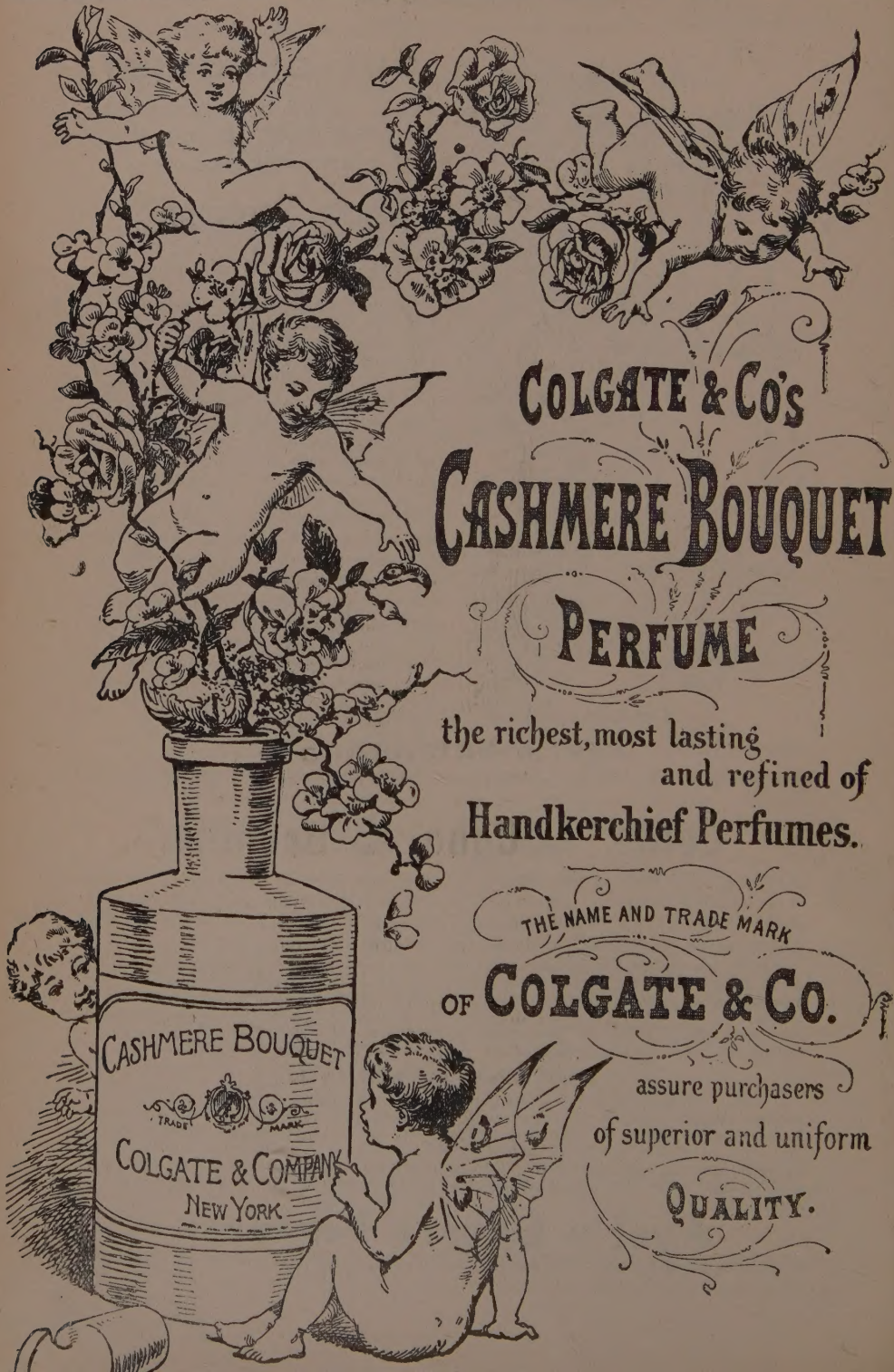
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THE AMERICAN MISSIONARY

VOL. XL.

MARCH, 1886.

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American Missionary Association.

With the receipts as published this month, we enter the second third of our fiscal year. The total receipts during these four months are \$80,844.39 as against \$75,684.88. This shows a total increase of \$5,159.51, of which \$3,503.67 were in donations, and \$1,655.84 in legacies. It is a matter of congratulation that our receipts have shown a steady increase since the beginning of the present fiscal year. We wish our friends to know that we make this report with gratitude to them. Still it is our duty also to remind them that the increase is not sufficient to meet the extra demands upon our treasury growing out of the \$29,000 debt that is to be overcome, and the increased demands of our work in hand. The months that lie between us and the summer are the months in which the large advance called for must be made. The summer months, with pastors away on vacation, and with many of the church members most able to give away from home, are of necessity months of leanness in benevolent contributions. We urge our friends, therefore, to make a special effort, not only to increase their own individual donations, but especially to endeavor to enlist the friendly co-operation of those who hitherto have done nothing for our work.

We hear from all quarters reports of large additions to the churches. Those who have just started upon the Christian life should be carefully trained in benevolence. Church members as well as pastors owe it to these new members to get them thus interested. Christian character that has not in it a rich vein of Christian beneficence must always remain weak and dwarfed. It is often the confession of old Christians that they heartily mourn the fact that in their early Christian life they were not taught to bear the yoke of Christ in this direction. They give now from a sense of duty, whereas, had they been better trained, the sense of duty would be swallowed up in the more agreeable sense of pleasure. Again we thank our friends for the report we are able to make, while we respectfully urge them to still greater efforts in the future.

We are glad to learn that our American Home Missionary Society has received a check for \$20,000 from the son of the late H. B. Claflin, which he sent in response to the verbal request of his father before he died. The January number of the *Home Missionary* informed its readers that the Society's treasury was \$18,000 in debt. This bequest of Mr. Claflin will meet the little deficit and leave something to spare. We are glad, also, to notice in the February *Home Missionary* a \$20,000 legacy from a lady in New York State. We congratulate our sister Society upon the reception of these timely gifts, and can only wish that some legacy sufficiently large to eliminate our indebtedness might drop into our treasury, and yet, while writing these words, we do not forget that the main reliance of our benevolent Societies is not upon the dead but upon the living. When a legacy comes at a time of great distress and is sufficient to meet the exigency, it cannot be regarded otherwise than as providential. Our thanks are unto God and to him alone for the deliverance vouchsafed. The constituents of our Societies must take no account whatever of such legacies as in any way absolving them from doing all that they can. They must continue to act as if there had been no legacies. We heartily join in the rejoicings of our brethren at the Bible House and earnestly pray that the churches will not again permit them to come into financial embarrassment.

THE CONNECTICUT INDUSTRIAL SCHOOL.

This school will be re-opened immediately—not in Quitman—but in Thomasville, Ga. We established the school in Quitman because of the generous gift of the building by Mrs. Allen of Waterbury, Ct. We are now at liberty to select the location solely with a view to the interests of the school and of the people to be benefited by it.

In this aspect of the case, Thomasville, Ga. presents marked advantages—a large population, a healthy location, excellent railroad facilities, a cordial welcome and material aid in securing a lot and in erecting the building, from the citizens, colored and white, from Southerners and Northerners, many hundreds of the latter being now in that city.

The Association already owns a school building of two rooms in Thomasville, in which a day-school has been kept for several years past. This will be at once fitted up and the Connecticut Industrial School will be opened in it *temporarily*. By the time this reaches our readers, we hope to have a lady principal on the ground to arrange for the school, and assistant teachers will be sent immediately.

A large lot most eligibly located will be donated by one of the prominent citizens of Thomasville for the permanent school building, and the work of its erection will be begun as soon as practicable, with the hope of completing it for occupancy by the first of October next. This new edifice will contain the dining-room, kitchen and laundry, together with rooms for the teachers and dormitories for the pupils.

The insurance on the Quitman building will not be adequate to the finishing and furnishing of the new edifice and we ask our friends in general to aid us with liberal gifts in addition to their regular donations, so that without increasing our debt, we may place this school in a good building with all needed facilities. The people whose children showed such eagerness to crowd the school in Quitman and the many others in that region so inadequately provided with educational advantages should not be disappointed in the great hope held out to them and to which they cling with such enthusiasm. We trust that the ladies of Connecticut who so generously entered upon the work of sustaining the school will not be discouraged by the disaster which intermitted their work, but will come forward promptly and generously with the means to sustain the school.

THE QUITMAN FIRE.

In deciding not to rebuild the school at Quitman, Ga., we feel constrained to lay before our readers some of the reasons derived from the more recent and full information now before us.

We are confirmed in the belief that Mr. Parr's first statements were not exaggerated; that the citizens as they came to the fire manifested neither surprise nor indignation; that while the engine was but a block away, it was only brought into use to save adjacent property. These facts leave the painful impression that if these citizens did not connive at the burning, they witnessed it as an event neither unexpected nor unwelcome.

The methods of the incendiaries, whoever they may be, or however abetted, were manifestly reckless of human life; the hour chosen, the free use of kerosene, the piling up of furniture and the setting the building on fire in different places indicate a willingness to roast the inmates alive, or to put it in the mildest possible way, there was a readiness to risk that dreadful result.

The cruelty shown toward Mr. Parr and the teachers is undeniable. They were left standing on the side-walk, thinly clad, in the chilly night air for more than an hour, and when at length they were taken to the hotel, their welcome was mingled with insult.

The charge against Mr. Parr of setting fire to the building seemed, whether so designed or not, to divert attention from the guilty parties, and to bring odium on him, even to the endangering of his life. The charge at the outset was absurd as he could have had no possible motive for the deed, and its absurdity is now freely admitted in Quitman. The aggravation of the case was that he was advised to leave Quitman to allay excitement, and no sooner had he gone than his departure was paraded as an evidence of his guilt.

The story that one of the lady teachers had given a ring to a colored man was as unfounded as it was cruel. The only shadow of truth in the case was that a colored man had received a cheap ring from a colored girl, lost it and replaced it with another cheap ring. We know not how to characterize the ingenuity that could transfer this transaction to one of the lady teachers, with the crafty addition of particulars calculated to excite the deepest prejudice against her. But the ingenuity is only paralleled by the cruelty that gave the story such a prompt and general circulation in Quitman, and that so rapidly scattered it broadcast in the worst form through the leading newspapers of the South. We find little atonement for this great wrong to the lady and the Association by the admission now made in Quitman that the story was a pure fabrication so far as the teacher was concerned.

We have no controversy with the citizens of Quitman. We are only stating the facts of the case and thus assign the reasons which influence us to make a change in the location of the Connecticut Industrial School.

DEATH OF REV. C. L. GOODELL, D. D.

We are deeply pained to chronicle the death of Rev. C. L. Goodell, D. D., pastor of the Pilgrim Church, St. Louis, and a Vice-President of this Association. His death, which occurred Monday morning, February 1st, was both sudden and unexpected. There is no necessity of stating details, as our readers long ere this have learned them from the religious press. Few men in the Congregational ministry can point to two such pastorates as were those of Dr. Goodell in New Britain, Conn. and St. Louis, Mo. His success in both fields was really phenomenal. In connection with them, he became widely known all over the country, and made himself to be as widely felt as he was known. Giant tasks he was never afraid to undertake, and the marvel was that with such quietness in spirit and simplicity in manner, he always succeeded. It was not in the whirlwind and the storm of passion he carried his points, but rather like the heat of the sun and the gentleness of light, he brought life and plainness into every subject he handled. Those who attended the National Council held with his church in St. Louis a few years ago, will never forget how Dr. Goodell took up that meeting, tremulous with an excitement that threatened to bear it away from its legitimate object to that which was merely incidental, and in a few words of pathetic eloquence uttered in a manner as quiet as that of the prayer meeting, brought the Council face to face with the grandeur of the topics as related to the kingdom of Christ they were there to discuss, and how that in the presence of those great truths the Council almost instantly broke away from the excitement and turned its eyes toward the claims of Christ's kingdom as they lay all the way across the continent from Plymouth Rock to the Golden Gate.

Dr. Goodell preached the annual sermon of the A. M. A. at Cleveland, O. in 1882. It was a beautiful exposition of the great truth that Christianity is a religion for the poor and the lowly as well as for the rich and the lofty; and at the Chicago Congregational Club celebrating the last Forefather's Day, Dr. Goodell who was an invited guest, among other things said: "Are we a church of God and set to save a few New England people and their children and stop there? No. We are to seek and save all men of every nation and kindred and tongue under the heavens. We bear the whole cross of Christ and are to work not for a class but the world."

These sentiments represent the man in the spirit and the work of his whole ministry. Worthily was he selected to be one of our Vice-Presidents. We mourn his loss, not only as representing the Association, but also as that of a personal friend. A mighty man has fallen among us, but "being dead, he yet speaketh."

DEATH OF MISS BESSIE H. FEE.

We sympathize most deeply with our esteemed friend, Rev. John G. Fee, in the death of a beloved daughter, and we cheerfully give place in our columns to the following sketch of her life and closing hours, from the pen of President E. H. Fairchild.

On Saturday morning, January 9th, 1886, Miss Bessie H. Fee, daughter of Rev. John G. Fee and Matilda H. Fee, aged twenty years and eight months, the only child remaining at home, departed this life in great peace, trusting in Jesus.

Symptoms of pulmonary consumption were manifest in her childhood. All that medical skill, change of climate and parental care and love could do to ward off the disease was done, but without avail.

Bessie was kind, faithful and affectionate as a daughter and sister, a sympathizing friend of the afflicted, bright and charming in society and true to every good cause. She will be greatly missed.

Her religious life was like that of many trained in earnest Christian families. She was taught to pray and love Jesus in her earliest years, and never relinquished her habit of kneeling at her bedside before retiring, till she was too weak to kneel. At eleven she united with the church, the chief change in her life being that she was more positive and open in her religion. When all hope of life was waning, she was enabled to commit herself to Jesus with unflinching trust; and she was granted such experience of his nearness, his love, and his sustaining grace as she had never known before.

Bessie was a faithful friend to the colored people. She never knew them as slaves, but viewed them with much sympathy in their struggles to rise out of ignorance and darkness under a weight of prejudice and scorn.

The thought that God has work for her in the better world alone can reconcile us to the loss of her presence here.

IS THE INDIAN DYING OUT?

The belief is quite popular that the Indian is rapidly passing away. This is not the belief of those who have given the most study to the subject. According to the best authorities, as a race, there are now as many Indians in our country as there ever were. Since the discovery of this continent by Columbus, the Indian has held his own. But beyond this general statement, how far is it safe to go? While some smaller tribes in New England have undergone the process of annihilation and amalgamation with the white population so as to almost lose their tribal identity (as for instance the Pequots of whom only one full-blooded male is now living), yet the Indians as a people are not thus disappearing; neither do we believe it to be their destiny thus to disappear. If we notice the record of single tribes, in this respect, the above is most emphatically true. The Cherokee nation, being one of the oldest of which we have early authentic records, will serve as an illustration. In 1809, under the direction of the U. S. Indian agent, there was made an actual enumeration of this tribe, which proved the population then to be 12,395. Drake, in 1825, estimates the Cherokee population at 13,593. Gallatin, in 1836, on the authority of the Indian Department, reports the Cherokee population at 15,000. Passing over forty years, we find in 1876, that according to Government Report, the population has increased to 21,072; and in 1884 to 26,100. This shows a gain, in seventy-five years (1809-1884), of 13,705, and in forty-eight years (1836-1884), a gain of 11,100, and in eight years (1876-1884), 5,028. To the above increase should be added the four thousand which perished in the removal of 1838, with regard to which Commissioner Hayt says (Indian Report, 1877): "Enforced expatriation has probably done more to retard the increase of Indian population than war, pestilence or famine; perhaps more than all combined. * * * From the time they (the Cherokees) were gathered into camps by the United States troops in May and June, 1838, till the time the last detachment reached the Arkansas country, which was about ten months, a careful estimate shows that not less than 4,000 or 4,500 were removed by death, being on an average from thirteen to fifteen deaths in a day, for the whole period, out of a population of 16,000, or one-fourth of the whole number."

The Navajo tribe are commonly reported to have doubled their population within the last fifteen years. The actual statistics, as reported by Government, are as follows: Population in 1873, 9,114; Population in 1883, 17,000; Gain in ten years, 7,886.

With regard to the increase among the Sioux, Rev. Stephen R. Riggs, after forty years of service among this people as a missionary, says: "At various times in the progress of our mission-work we have kept life-tables for a single Dakota village, and always, I believe, with the result

that the births somewhat exceeded the deaths.* * * And in reply to the question, *Is the Indian dying out?* he answers—No, sir; I do not think the facts which are before us at all justify the belief that the Indians are necessarily a vanishing race.” Rev. J. P. Williamson, after a life of work and observation, says, regarding the increase of this same people: “Forty years ago the Sioux were supposed to number 25,000, which was probably an overestimate, as it was based on the number of lodges, the rule being to count ten persons to a lodge, which I think very seldom the case. Now, (1877) the Sioux are estimated at 50,000; though 40,000 would probably be a better count, and as near the truth as 25,000 was forty years ago, which would show an increase of 60 per cent. in forty-years.”

If we turn now from the increase of single tribes to the question of the increase of the Indian nation as a whole, we find that the total number of births for five years (1879-1884) is 17,587; the total number of deaths for the same years, 14,782; making a clear gain in births over deaths, for a period of five years, 2,805. Again, this gain in population is not, as many suppose, merely the natural gain which comes from the decrease of mortality among the infants and small children. While the Agency physicians, a better knowledge of the laws of health, better homes, clothing and food, will in part explain this increase; yet the fact still remains that the actual birth-rate is also increasing. Referring again to the report of the Indian Commissioner, we find that the total number of births in 1874 was 2,152, while in 1884 it had risen to 4,751.

And now with the above facts before us, what is the lesson which it brings to us, not as citizens, not as politicians, but as Christians! If the work stands before us stripped of all its merely temporal character.—if it comes to us not as a mission, a work for a vanishing race, but for a rising people;—if the bedside beside which we have been standing changes from one of death to one of life;—then shall not the hour which we have looked upon as the last be rather thought the blessing of God, through the love, the labor and the sacrifice of his children; the beginning of life, of hope and of light?

What should be the answer of the churches to-day? The whole field is open to us. There is not a tribe of Indians on our Western prairies, there is not a village, but that to-day, can be reached with this Gospel. From California, from Arizona, from the heart of the Indian Territory, from the banks of the Cheyenne, the Grand and the Missouri Rivers, from the depths of the great Sioux Reservation,—from each and all there comes to us to day one long, loud Macedonian cry for light and help. What shall the answer be? With an empty—a worse than empty, a debt-burdened—treasury, the Executive Committee are helpless. From whence shall this deliverance come?

Are these thousands of human beings in their heathen darkness, conscious of the wrongs they have suffered, to find in their unanswered appeals only another wrong—only another argument that “the Christian people of America have not faith enough, or interest enough in them, to try and help them in their struggle for a better life? Or are we to hear answers and in the near future gather the harvest of life, of manhood and of immortality, not of a single life, but of a nation? If the Indians are not saved to civilization, it will be the fault of the churches.” If they continue to be pests to society, if they fail to become Christians, it is “the fault of the churches.”

CHAS. W. SHELTON.

THE MISSIONARY SPIRIT FUNDAMENTAL TO THE GOSPEL.

Address at Annual Meeting, Madison, Wis.

BY REV. S. L. BLAKE, D. D.

Jesus said to his disciples, (John 15:12) “This is my commandment; that ye love one another as I have loved you.”

“One another” may take in every soul whom we can reach, whether directly or indirectly. He may be Caucasian or Mongolian, Malay or Saxon, Indian or Negro. Then these words of our Lord, coupled with the commission of the church, “Go ye into all the world and preach the gospel to every creature,” teach me that the spirit of missions is the central thought of the gospel, and is at the base of all true Christian character. The Christ-spirit, which is essentially the missionary spirit, belongs to Christian character—is necessary to it. He who is not moved with compassion for those who have fallen among the thieves of sin; who has in his heart no pity for the oppressed, the friendless, the sinful, the guilty, is a stranger to the spirit which moved the heart of Christ.

“As I have loved you” gives us the measure and intensity of the love we must have for lost men, if we would be like Christ; and to be like Christ is the supreme attainment of Christian character. These words also give us the measure and scope of our effort to save the lost, if we would bear His name. They likewise give us the measure and reach of our spirit of consecration if we would follow him. They show us the lofty reach of the sublime thought of discipleship,—to love men as Christ did, with a self-sacrificing love which lays everything upon God’s altar. If we would be like God, we must be stirred in view of sin by the emotions which stirred the heart of God, when he so loved the world that he sent his Son to die for it. But this implies that our activities must be touched, and made to flow out toward a world lost in sin; that the locks which secure our treasures of wealth must be touched, and the bolts be thrown back, and the safe-doors be opened, so that God may take what he will; that our lives must be touched, so that they shall become forces in working out the great scheme of redemption. Thus we come to our theme;—the Christ-spirit, or spirit of missions fundamental to the gospel, and therefore the measure of Christian character.

FIRST. Let us dwell briefly on the question, what is the Christ, or missionary spirit, that it should be so conspicuous in the gospel, and the measure of Christian character?

It is not alone our love for Christ, but his love for us taking hold of us, shining out through us, and begetting in us a love for lost men like his. “We love because he first loved us.” We must love as he loved; the objects of his love must be the objects of our love, whether they be winsome or offensive to the carnal heart. Our chiefest concern, as his was, must be not for those who are in places of power and

influence, but for those who lurk in the by-ways and hedges of life, whom all else avoid. Our hearts must be where the pulse throbs of suffering humanity can beat against them, and awaken in them something of Christ's passionate intensity of love for the lost. Every man's door-stone ought to lie where the tides of sin can ripple against it from Asia, and Europe, and Africa, and from the North and the West and the South and the East.

This missionary spirit is the measure of Christian character because it so completely exemplifies the spirit of self-sacrifice which is so much insisted on by the gospel. A soul lacking in self-sacrifice can never be a missionary, nor the dwelling place of the missionary spirit nor of the Holy Ghost. Have we here a hint of the reason why one half of the Congregational churches of the United States gave nothing to this society last year? Is it true that one half of the Congregational Christians of this country, with their pastors, are lacking in self-sacrificing love for men, and so are deficient in Christian character? One of the chief requirements of a disciple is that he deny himself. The loftiest criterion of this spirit of self-denial is stated in the commission of the church. "Go ye into all the world and preach the gospel to every creature." At the very threshold of Christian life the disciple finds it needful to crucify the flesh, to put the carnal man in chains. As a conspicuous illustration of his thought our Saviour said, "when thou makest a feast call the poor, the maimed, the lame, the blind." Because these can not make a feast in return. How could the missionary work of the church be more happily characterized or more explicitly set forth! And so this society makes a gospel feast, and invites the poor, the maimed, the lame, the blind, and asks the churches to spread the tables of the Lord with the bread of life, so that these guests invited in the name of the Master may eat and live. The crucial question of the hour is, have the churches the self-sacrificing spirit of missions to give expecting nothing in return? It is for the church to show the world a new criterion of loving. Human love loves when it is loved in return. The Christ-spirit loves only because men are lost. The church ought to love only because men are lost. "God commendeth his love toward us in that while we were yet sinners, Christ died for us." I do not deem it profane nor irreverent to say, that God commendeth his love toward men in that Christ's self-sacrificing death for sinners is reaffirmed by the self-sacrificing love of his disciples for the lost. And in nothing is this self-sacrificing love more conspicuously manifested than in the missionary spirit of the church, and of the ambassadors of the cross. Was it not a spirit of self-sacrifice which made seven brothers turn their backs upon the honors awaiting educated young Englishmen of wealth and rank, lay their vast property upon the altar of the Lord, and go to China at their own charges to win victories with an evangelistic gospel, which French armies could not win with the sword? Was it not a spirit of self-sacrifice which, in the earlier days of this Association, led cultured women of the North, to forsake homes of luxury where all their social tastes could be gratified, and submit to social ostracism that they might minister to Christ's poor? It was just that; the self-sacrificing missionary spirit dominating their lives, and bringing every act and purpose and talent into obedience to the command of Christ.

The missionary spirit is the measure of Christian character, because it represents the degree of the Holy Ghost's power over the soul. When the Holy Ghost said "Separate me Barnabas and Saul for the work whereunto I have called them," the thought of evangelizing the world through missions as the long arm of the church's spiritual leverage was born. From that day to this it has been true that an evangelistic church has been a missionary church, and a missionary church has been an evangelistic church. For on the day of Pentecost the evangelistic spirit descended in flame and sat upon the heads of the disciples, "and they were all filled with the

Holy Ghost." A few years later Barnabas and Saul sat out on their missionary journey "being sent forth by the Holy Ghost." From that time on, enduement with Pentecostal power has been a prime factor in efforts to evangelize the world.

Such are some of the qualities of the missionary spirit which dominates Christian character. It is the only salt which can save the churches from decay and ultimate extinction. In the soul on which it has a masterful grip it touches the thoughts and purposes and brings them into harmony with the thoughts and purposes of God; it touches the wealth and lays it upon the altar of consecration to the Master; it touches the life and makes it luminous with the presence of the Holy Ghost; it touches our powers and transmutes them into divine forces in the extension of God's kingdom.

SECONDLY. Let us briefly note the introduction of this spirit, into the world. It is not of the earth, earthy. It came down from God out of heaven to brood over men, and rest upon them as a tongue of flame. It came in the flesh to dwell among men, and shed a glory, as of the only begotten of the Father. The sublime thought of seeking and saving the lost originated with God, and first found expression among men in the gospel. Its master spirit was Christ, and he was its most signal illustration. Men saw and were surprised into exclamations of wonder.

Paul said, "For even Christ pleased not himself," but "gave himself a ransom for all." He who knew no sin was made sin for us, "that we might be made the righteousness of God in him." It was he who said, with the commanding authority of his own life back of his words, "This is my commandment; that ye love one another as I have loved you," "Go ye therefore," "and as ye go preach."

Christ's life of privation, self-imposed, gave a marvellous significance to his self-sacrificing love. He originated the thought of investing personal effort where it would bring no return except of blessing to others. What wonder that he was thronged with men as poor as he, who hung upon his lips, from which dropped for them the fatness of infinite love. What wonder that such a life, so ready to be lost that others might be found, was one of vast power! But this was only the beginning of that missionary spirit which is still abroad in the world, making the very heavens bow down with their wealth to enrich the poverty of earth.

These beginnings of the missionary spirit were made lustrous by the fact that Jesus endured the reproaches of those whom he came to seek and to save. It was said, and the words might be repeated now with equal truth, "He came unto his own, and his own received him not," "He was despised and rejected of men;" He was wounded for our transgressions," was "bruised for our iniquities," "the chastisement of our peace was upon him;" "the iniquities of us all were made to meet upon his head;" because he loved men unto the end. He it was who said, "that ye love one another as I have loved you." He it was who ended his part in the dark tragedy of Calvary by praying "Father forgive them." Does Paul lay too much stress upon the death-scene on Calvary as the final climax of that love with which God loved men? Is it any exaggeration of rhetoric when he says "God commendeth his love toward us in that while we were yet sinners Christ died for us"? At such supreme expense did heaven usher a lost race into a dispensation of love and pardon. This spirit which thus came into the world is an heir-loom of the church which has descended to it from Calvary.

THIRDLY. Then how shall we exhibit this Christ-spirit which has been bequeathed to us by our elder brother? If we would love men as Christ did, be filled as he was with the missionary spirit, we must make the work of saving lost souls a personal matter. We must not pray and give and toil at arm's length, but in personal contact of soul with soul. Souls won by personal effort, hand picking it has been called, bring choicest honors to the cross. The work of the missionary spirit is hand pick-

ing. But you will ask, how can I put myself in personal contact with the ignorant black man, the perishing child of the forest, the benighted Mongolian. Let us see.

You may do this by acquiring a careful knowledge of the facts and progress of the Lord's work in the regions beyond. A crying sin of the church, which paralyzes its efforts, and dries up its streams of beneficence is, inexcusable ignorance of these marvellous facts. The literature of missions takes front rank among the literatures of the world. None can exceed it in point of information imparted, both with regard to social and political life, and with regard to the progress of Christ's kingdom. The geography, the topography, the products, and the political economies of the various countries of the globe, have in no small degree been brought to light by the literature of missions. Lines of commerce follow the lead of its hand. The literature of missions at home sheds more light upon the solution of the vexed problems of socialism, of communism, of race distinctions, and has contributed more to the settlement of troublesome Southern questions in American politics, than brilliant rhetoric, or splendid oratory, or angry debate, or party votes, on the floors of congress and in the columns of partisan sheets. It is the testimony of one of our distinguished senators from Massachusetts, the Hon. Geo. F. Hoar, who is in a position to know whereof he affirms, that the work of this Association, as made known in its periodicals, has outdone all other agencies, however potent they may have been, in confirming the victory of our armies. The sword of the spirit, in the hands of this servant of the churches, has equalled in valor and in signal achievements, the valiant sword of that silent but tenacious commander of the armies of this Republic whom only death could conquer.

If these facts were more widely known, a wider and an intenser missionary spirit it would be begotten. These facts make direct appeal to every lover of his country. For more loyal and effective work was never done than is done by this Association. They appeal to every lover of the Redeemer's kingdom, and they ought to inspire each one to reach forth the hand of his property, and of his personal interest, and of his personal influence, and of his prayers, to help push on this chariot of salvation, till its wheel-tracks can be traced over every square mile of this vast domain; and till the seed-truths of Christian civilization are scattered over every sunny field of the South, and over every fertile prairie of the vast West, and in the rocky fastnesses of the Sierras, and along the Pacific slope, and over every social and religious desolation which marks a foot-step of Satan on this continent, till the whole land shall rejoice and blossom as a garden of the Lord.

Ignorance of the material as well as spiritual facts in the case is the chief cause of lack of interest in the work of Christ's kingdom in mission fields. If missionary literature finds its way into the home, it is too often laid aside for that more convenient season which almost never comes. Into too many homes it never finds its way at all. In round numbers there are 100 000 Christian Congregational families in the United States. The Home Missionary Society issues monthly 25,553 copies of its magazine; this Association issues 22,000 copies of its magazine. That is, into over 70,000 Christian Congregational families no home missionary literature finds its way. To these add those homes where these periodicals go straight from the post office to the waste basket, and you will have an alarmingly large fraction of the Congregational Christians of this country who are wholly ignorant of the blessing and inspiring facts of Christian work on the home fields. The size of this fraction exactly measures the indifference of the churches to this work to which they were commissioned, and this indifference exactly measures their spiritual decline. Is it any marvel that over 2,000 churches gave nothing to the treasury of this Association last year? A remedy for this defect lies in a wider dissemination of missionary intelligence.

Again, you can put yourself in personal contact with the lost by laying your property on the Lord's altar. Wealth may be the long arm of the Church by which it can reach over and put itself in personal contact with those that are far off. Let us take a lesson from an incident which has become somewhat famous in history. One day four persons passed along the Jericho road. One fell among thieves, and, stripped of everything, was left to die. The next was a priest, and the next a Levite, of whom the less we say the better. The fourth was a Samaritan whose business took him that way. He saw the wounded man, had compassion upon him, took him to an inn, made ample and generous provision for his care and passed on. Did not his personal contact with the wretched man he had befriended continue in his absence? Listen. "And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, take care of him; and whatsoever than spendest more, when I come again I will repay thee." These two pence were the link binding them in personal contact, which distance could not break. These two pence represented the continued kind offices of the good Samaritan to the man who had fallen among thieves.

The Church is a traveller along the Jericho road, which stretches on from that scene of old to the day of judgment. She travels in the guise, not of the priest and Levite, let us hope, but of the good Samaritan. At frequent intervals she comes upon those who have fallen among thieves, and, stripped of everything, are left to die. Among them she has found the negro, the Indian, the Chinaman. These, in behalf of the Church, we have left in the hands of this host. We have said to these secretaries, and to these heroic missionaries; by our vote if not by our voice, "here are \$365,000; take care of them until we come again, and what you spend more than we give you we will repay." That vote was a link of gold binding the churches in personal contact with this work, which absence could not break. If we will have it so, the money we give may represent the personal and immediate act of the churches in fulfilling their sublime commission. "Go ye into all the world and preach the gospel to every creature." And now we have come again. This host reports a bill of expenditures exceeding our gifts by \$30,000. Shall we redeem our pledge, and repay what they have spent more? We must redeem this pledge if we would still keep our fingers on the throbbing pulses of that missionary spirit and effort which are redeeming a lost world to Christ; if we would keep the glowing fires of missionary and evangelistic zeal burning freshly in our souls; if we would have our hearts made glad by seasons of revival, and save the churches and our spiritual lives from decay.

But above all, if we would keep ourselves in personal contact with the work of Christ's kingdom, we must receive a fresh anointment of divine power. A baptism of the Holy Ghost is the great need of missionary, as indeed it is of all Christian work. May this be the occasion and this the place of another pentecostal effusion of the Holy Ghost, which shall match in its spiritual effects the marvels of that pentecost of old. Under the unspent influence of such an august power, we shall not come to our annual gatherings to lament over deficient treasuries, but to rejoice over what the Lord has done through us, in the salvation of souls, and to sing with kindled and burning enthusiasm,

"The morning light is breaking,
The darkness disappears,
The sons of earth are waking
To penitential tears."

For soon, if they are not already, the tops of the mountains shall be kissed with the coming of a new day; the valleys shall be irradiated with an unsurpassable glory; the whole earth shall be bathed in a celestial sheen; "the heavens shall be luminous

again with Christ's presence as they were of old with His ascension;" the whole earth shall "reflect the effulgence of His descending person and throne;" and men shall once more see Him in open vision.

THE SOUTH.

THE WEEK OF PRAYER.

ATLANTA UNIVERSITY.

The observance of the special season of prayer at the opening of the year brought us blessing at Atlanta University, as it always does. There had been much looking forward to this occasion and many personal efforts to bring about a better religious condition, so that there was a good degree of preparation. Meetings were held each night which were marked by much earnest supplication and evidence of sincerity, and the interest in them grew as one after another arose in his place and made confession of faults and expressed his purpose to lead a faithful life. Others made requests for prayer in behalf of friends and classmates or relatives at home, and some began to make inquiries how they might find Christ as a Saviour.

The meetings were continued during the next week save as the severe cold of that time broke in upon them, and the spirit of inquiry continued. At least five seemed to take a firm stand as followers of Christ and others remained thoughtful. A good work was done and we hope a permanent impulse was given to many lives. We look for an ingathering on the coming day of prayer for colleges from the good seed sown during the weeks just gone.

C. W. FRANCIS.

FISK UNIVERSITY.

The record of the week of prayer at Fisk University can hardly yet be considered as closed. It was decided to give special observance to the week by holding in our family of boarding students a voluntary daily prayer meeting for an hour after supper. The large attendance from the first showed a general and united desire to draw near to God, and during the week many earnest prayers were offered for the manifestation of his power to save and to sanctify to his service. Christians became more deeply interested in the unconverted and before the close of the week several were seeking peace with God.

In the meantime, the regular Wednesday prayer meeting held during school hours in the English department, revealed the presence of the Holy Spirit in many hearts, and the meeting was repeated on Thursday and Friday. Many pupils living in the city are in this department; in the first three days of special effort seven of these gave their hearts to Christ. There was evidently a call for continuing the special services another week and a number of conversions occurred. When the second week drew to a close it seemed doubtful whether it was best to announce the meeting again. The evident presence of the spirit of God in the services of Sunday, the 17th, decided the question at once. In an inquiry meeting which followed the regular evening service, six young people confessed their faith in Christ. During the week just closing, several others have come out on the Lord's side, until the number reaches twenty-six, to which may be added for the school year, four who in the autumn became Christians. In the intermediate and primary departments a deep religious interest has appeared, and of the whole number converted several belong to these departments.

The work of grace is a quiet one and has shown much evidence of earnest personal work on the part of Christian students.

ANNA M. CAHILL.

TALLADEGA COLLEGE.

To me the week of prayer at Talladega was one of the most interesting and profitable of its kind I ever experienced. All was so quiet, so natural in religious life, so sweet and so spiritual, so like the 14th, 15th, 16th and 17th chapters of John's gospel, that it is difficult to see how anyone could be otherwise than nourished and strengthened in all that is good and pure and holy. It was the special aim of our pastor, Rev. Mason Noble, to give spiritual tone to the meetings, and most hearty response came from the flock to this leading of their shepherd. It was a week of interior religious life and Christian privilege, rather than one of outward effort, and this was the more desirable since less than a year ago over a hundred—mostly young people—were hopefully converted, and ever since we have felt a special care for their growth. "First the blade, then the ear and finally the full corn in the ear." The Freedmen down South are educated to seasons of religious heat and cold—freezing and thawing—to such an extent as to imperil the very existence of religious life. Never did they say anything more true than "I'm sometimes up and I'm sometimes down." These seasons of religious fervor come on every year during the summer, and last in the case of each church from one to two weeks. As soon as one church closes another in the vicinity—say from one to twenty miles—begins; many of the people traveling from church to church, thus prolonging their revival season two or three months, and this largely ends the religious work of the year. Months and months of chill and cold and frost and death before the revival season returns. Each particular church can tell you long beforehand at what particular time in the schedule of revivals its turn comes, and when it does come all the region flocks thither, and the work begins much as you would begin a "job" of haying or harvesting. I have no doubt that some good is done in these meetings, but their influence as a whole is destructive of all right ideas of Christian life and doctrine. The week of prayer at Talladega was a mild but powerful protest against all this.

From the beginning of the present school year here there has been a manifest working along the line of steady, healthy, development of the individual Christian life. The week of prayer emphatically reflected this tendency. There was little exhortation or prayer for special converting grace. There was a great deal of earnest Christian thought and purpose. Scarce a moment was unoccupied from the beginning of each meeting to the end of it, and often it was difficult to close the meetings, so many wanted to participate in them. The attendance was large, and in general the usual topics were followed. The blessing was widespread within the limits of the church, but no one thought of continuing the meetings as there were no special indications of what is generally called a revival, and yet I do not now remember that I ever passed through a week of prayer that was on the whole, more helpful or one that more perfectly joined on to, and chimed in with, the regular meetings of the church.

G. W. ANDREWS.

STRAIGHT UNIVERSITY AND CENTRAL CHURCH.

Two meetings have been held each day—with the exception of Saturday—since the opening of the New Year. One of these meetings has been held at the University for boarding students and day scholars. Thirty, nearly all of them boarding students, have risen for prayers or have otherwise expressed a desire to be saved. The majority of these students seem to give good evidence of their hopeful conversion. Many are yet seeking the peace that passeth understanding. The meetings continue, and a good degree of interest prevails.

At the church there have been several inquirers and some hopeful conversions, but the unusually cold weather, followed by heavy rains, has made regular attendance

difficult. Some very precious meetings at the church have encouraged the people and meetings are still held regularly there. During all these meetings we have enjoyed the efficient services of James Wharton, the English evangelist, who, with his devoted wife, have labored night and day, both at the University and at the Church. These faithful and efficient Christian workers are devoting their lives and means too, to evangelistic and Bible work without charge to the churches. They cannot be too highly commended for their faithfulness. They are distributing large quantities of evangelistic literature, the most approved published, both in England and America. The interest in the several meetings held warrant their continuance. We hope to furnish a still more cheering report for the next number of the *Missionary*.

GEO. W. BOTHWELL.

TILLOTSON INSTITUTE.

The week of prayer for 1886 was one of blessing to Tillotson Institute. Our first meeting was the communion season on Sabbath morning. There was no regular sermon, but brief addresses at the Lord's table by Pres. Pope of Tougaloo University, who was with us for a few days and the pastor. In the evening, Mr. Pope preached a sermon of great tenderness upon the love of Christ, after which a season of prayer for God's blessing during the week was held.

We took the order of topics selected by the Congregational ministers of Boston, such as the Promise, the Gift and the Power of God's spirit, a best meeting our wants. When we came together on Monday night it was evident that there had been a calling upon God and that the promise of the Spirit's presence was being verified with us. From that time on for two weeks we had meetings every night from seven to eight, besides many little circles for inquiry and prayer, and personal work during the day. The students were at full liberty to remain in their rooms and study, but at most of the meetings in the chapel all the students in the house were present, and it was the testimony of the teachers that lessons were never better prepared.

President Pope and President Kershaw alternated in leading the meetings for the first half hour, presenting clearly the claims of God and the way of life, the other half hour was occupied by teachers and scholars—an opportunity was also given for those who wished to confess Christ for the first time. There was no emotional excitement, but the reasonableness of God's service was clearly presented, and all were urged to fully and intelligently consecrate themselves to this service and to begin the new life of faith in Christ Jesus.

On Saturday afternoon Mr. Pope met the Christians in the parlor for a consecration meeting, while Mr. Kershaw met in his own room, those who wished to express their desire to become Christian—twenty-five responding to his call. That night and Sunday a goodly number of our young men and women arose in the meeting and confessed Jesus as their Saviour, and are, as we believe, following on to know the Lord.

M. J. ADAMS.

LEOYNE INSTITUTE, MEMPHIS.

The school was not able to have meetings during the first week in January so rough was the weather and so great the pressure of organizing the work of the term. We teachers joined the church people in their evening meetings. Nothing specially worthy of note in the meetings.

But I am glad that I can now report unusual interest in the school. Very many of the students are most anxiously seeking the Saviour. We have a half-hour meeting each morning at the opening of the session and also a half or three-quarter-hour meeting at the close of school each day. This afternoon several thought they could

trust themselves to the mercy of Jesus and I hope and pray that our meeting in the morning may be one of rejoicing. No great excitement but very earnest feeling is manifested throughout the school. Through all the year there has seemed especial thoughtfulness and in all our Bible study and religious exercises there has been a very marked interest and unusual attention. I am hopeful that this has laid a foundation of *fact* concerning an only Saviour that may with the guidance of the Spirit, now lead many to have *faith* that shall save. We all rejoice in the work. I am especially grateful for the unity and earnestness felt by all our workers here. Miss Hamilton, our newly arrived missionary, is just here in time and coming fresh from the North she is especially helpful. We have never had a more united or faithful corps of workers than now and our work is a joy to us.

A. J. STEELE.

GREGORY INSTITUTE, WILMINGTON, N. C.

The week of prayer opened very impressively here. At the Sabbath morning service twenty persons publicly professed their faith in Christ, and entered into covenant with our church. Among this number were a gray-haired grandfather and a bright-faced girl of eleven years, but the most of them were young people, and some of them were those for whom we had been laboring and praying for years. So we were prepared to enter upon the services of the week with more faith, deeper thankfulness and increased earnestness. This accession of numbers was due to the labors among us of Rev. Mr. Fields, who, as he says, goes about with his sickle gathering in the harvest which others have planted.

Meetings were held every evening throughout the week and the subjects and readings selected by the Evangelical Alliance were followed. The meetings opened each evening with a Bible reading, a form of service which has been an important feature of our religious exercises for years and which received a fresh impetus during Mr. Fields' meetings. Questions on the passages read were asked freely by old and young, male and female. The subjects dwelt upon were church fellowship, personal ambition, self-denial and many others. After this exercise, the time was spent in singing and praying. At the suggestion of the pastor, each prayer was short and had one specific object in view, and so many petitions ascended to the throne of grace, both from old and young Christians.

REVIVAL IN DUDLEY, N. C.

Mr. Fields and his wife came here directly from Wilmington, not far from the middle of December and labored just two weeks, closing their work here the last night of the year; and then stopping with us a day and a half afterwards. As our school was in session at the time and as it is a public school and kept in the church, we could have meetings only in the evenings and on the Sabbath. He held meetings on fourteen successive evenings, a service during the day on each of the two Sabbaths, and came into our school on two days—thus making in all eighteen services which he conducted. They made their home entirely in our family, and we enjoyed their stay with us very much. He was considerably worn down, as he said, and as was evident when he came here.

From the first I gave up the entire management of the meetings into his hands, only asking him to use me as he saw fit. Mrs. Jewett and I worked right along harmoniously with him encouraging him as best we could, not placing the least obstacle in his way and carrying out his ideas and plans so far as we were able. On the whole, perhaps, the meetings were as well attended as could be expected—varying from one to two hundred. The main part of those attending were those whom we call our people. There were but very few from either the Baptist or Methodist, though they were cordially invited. Our meetings were all as orderly and quiet as any one could desire. Our own people here have got beyond the notion that noise

and hurly-burly are religion. And besides, in every instance, we kept good hours, which, by the way, is something that most of the colored people sadly need to learn.

As the result of Bro. F's labors with us, he was instrumental in bringing about seventy persons in all, to believe that they had found Jesus as their precious Saviour, and were now beginning to love and follow Him. True, we cannot see the heart, but we do not feel that we are warranted in counting on so many. But we hope and pray for the best. And here let me say, that I was present at every meeting while Bro. F. was here and heard every word that he said, and know well every hopeful convert, and I think I watched every moment with the most intense and prayerful interest, for I felt that work was being done for eternity.

As soon as Bro. Fields left us, we followed up the interest by private, personal work, and by preaching services, prayer meetings, inquiry meetings, meetings especially for the recent converts, business meetings, temperance meetings and meetings for examination of candidates for admission to the church, &c. And one week ago last Sabbath, January 17th, after being somewhat carefully examined by myself, in connection with all the officers of the church, thirty-nine persons were received into full membership with us. Of these one came to us from the Baptist, some two or three from the Methodist—thirty-six were colored—three were white—two, a colored young man and a white young woman, came forward to receive the ordinance of baptism, each on crutches. Five were mothers, each having several children, one of these with three grown up daughters with her. One was a prominent man, who was a member of this church some years since but lapsed and was cut off. One was a little girl less than eight years old. Ten or more of them were among our most prominent and promising young men. Two were the daughters of one of the most wealthy and influential colored men in this part of the State, but who is not a Christian; and lastly, one was a young lady, a daughter of one of our deacons, who was on a sick bed two miles from the church. The pastor and his wife, the officers of the church, and other members to the number of thirty, went to her home after the public service, where we administered the ordinance of baptism to her, and partook of the Lord's supper with her, thus making three of the children of this same family that were received into the church on that day.

It was a most precious day to us here; and, as many told me, such a day as had never before been seen in Dudley. I think that there will be several others who will be glad to unite with us before long. We ask your prayers that the Lord's work may be continued among us, and that many more souls here may be born into the kingdom.

And now just a few words more by way of *episode*. A week or two since, an aged colored woman came to our house to see if she could get a pair of pants to lay out her dead father for burial. We told her we had nothing in the house but a pair of white military pants that came in one of our barrels of clothing. She thought they were just the thing, and took them. I was called to perform the burial service at the grave, and I there noticed that the whole of the top of the rude coffin was removed and evidently, that the nice white pants might be seen by all. The remains were brought on a two-horse mule-cart. The coffin was lowered into the grave by taking off the *rope reins* from the mules and placing them under it. "Necessity is the mother, &c." The dead man was 102 years old, with hair and beard as white as cotton.

Six weeks ago I attended the funeral of the wife of one of our best men. Last Saturday night, at half-past six o'clock, the father of the wife who had died, came to our home with his mule harnessed to a pair of cart wheels with nothing but the *bare axeltree* to ride on, and said that Mrs. Jewett and I must go with him right off

and perform the wedding ceremony for his son-in-law was to be married. We obeyed orders, got on to the go-cart some how with the driver, and rode off more than two miles in the dark, through the water and mud, and over the stumps, and through the bushes, and so got there safe and sound—performed the solemn rite got a lunch as our pay; and then rode home in the same style as that in which we went. Our lunch didn't hurt us. "Such is life," with us missionaries.

J. E. B. JEWETT.

LIGHT AND SHADOW OF STUDENT WORK.

MISS L. A. PARMELEE.

This morning's mail brought me a letter from a young man, who is teaching in a county of Tennessee where it is evident that neither common school nor Sabbath school work is overdone. He says: "I found that they had Sunday school about once a month, and even then the children would not come. I did not blame them because they had nothing to study in on Sunday but the old blue-back spelling book. I am trying to get up money for books and papers for the school and hope to make it interesting before I leave."

From the leading city of a Gulf State, another young man writes: "We have four colored schools, in no one of which is a colored teacher employed. We, of course, feel that it is right and just that those of the young people who fit themselves for the work ought to be able to secure positions in these schools. We have seen the superintendent and the members of the Board of Education, and have found that there is a willingness on the part of the members of the Board to give the preference to colored as teachers in the colored schools. We are quite pleased to see the spirit, a kindly one, which the whites have shown in talking of the matter."

From the far South-west comes this word: "I have just arrived from a week's trip to Henderson, forty miles south of here, to assist in conducting the annual E. Texas S. S. Convention (colored). Of course the "Prof." from Longview was on the programme for a speech, and delivered himself without manuscript upon the subject of missions. I must have made a 'hit,' for two or three towns offered me the principalship of their schools, all of them eight or ten months, without any recommendation whatever. The funniest part of it is that the two best had voted to employ nothing but a woman. I had to refuse because of my engagement at L., and so they have taken their old stand for a lady. I organized a temperance Band of Hope while there and secured thirty-five members."

From the border of Mexico comes a letter from a young woman who was a beloved pupil nearly a dozen years ago. I cannot quote the sweet and motherly words with which she speaks of the precious little lives God has trusted to her care, but my eyes fill with happy tears and my heart is lighter for the promise it bespeaks of brighter days.

In all my years of work in the South, nothing has pained me so deeply as to observe the absence of demonstrations of affection in families. Parents proved their love for their children by training them faithfully after Solomon's rule, and by great self sacrifices in providing for their material and educational wants, but the gentle courtesies and domestic endearments of ordinary home life were unknown to them. It is sad that so emotional and affectionate a people should be incapable of expressing their natural feelings. Not long ago, I heard a bright boy speak of his father's kissing him when he left home to go away to school. I turned to look at the speaker in utter amazement, but when the first surprise was over, I felt as an invalid, tired of a long cold winter, feels when the first robin comes to her window with a spring song. She knows that other birds will soon fill the air with music as the frosts disappear. And by these tokens I know that the icy habits of slavery are melting away, and sunny homes shall sometime make glad our Southern land.

THE CHINESE.

A CHAPTER OF ITEMS.

BY REV. W. C. POND.

The Annual Meeting of the California Chinese Mission was held on Sunday evening, November 1st, at the First Congregational Church in San Francisco. The weather was very unfavorable but the audience was large. Brief time was given to reports, and the features of special interest were addresses by Low Quong, Lew Chung and Jee Gam, on "What the Mission has done for me," "A Christian Chinese in China," and "What a Christian family did for me." The work of the Association among the Freedmen of the South was also ably presented by a colored brother, Rev J. C. Price of Salisbury, N. C. On Sabbath evening, November 29th, in the First Congregational Church in Sacramento, a similar meeting was held, with the same addresses by Chinese except that Chin Toy of Sacramento, took the place of Low Quong and told what the Mission did for him. The annual report of our mission for the last fiscal year contains these addresses, and will be sent free to any friends in the Eastern States, who will apply for them to Rev. W. C. Pond, 436 Bartlett Street, San Francisco.

While, in the present excited condition of public feeling on Chinese immigration, and through the in-born antagonism to every thing non-Chinese which this conduct on the part of Americans stirs up and keeps inflamed, we are painfully conscious all the while that we are pulling, in our work, against both wind and tide. Still we have tokens of Divine favor and of coming harvests which are greatly cheering. One of our teachers at the Central school in this city, writes: "One of my scholars has promised to unite with the Association of Christian Chinese and two others are almost persuaded. These seem to me to be true Christians, though timid about professing themselves such. Oh! how I thank my dear Saviour for this. It has been my prayer day and night." Mrs. Sanders of Tulare, writes: "Ju Guy (her Chinese helper) is very much in earnest, and both he and I felt very much encouraged last week when we found there were *nine* who wanted to become Christians. I have talked to them a great deal during the summer about this, and they have been waiting for Ju Guy's return, (he spent three months with the Mission at Fresno) to explain to them more fully the way of salvation. Several have followed him here from Fresno for the purpose of religious instruction, and we expect to have a revival among them." A subsequent letter from Rev. D Goodsell pastor of the Congregational Church at Tulare, speaks of an application from four of the pupils for baptism and reception to the church. Miss Deuel of Oroville, after giving an account of the pains and expense to which the pupils had gone to renovate their mission-house—putting in a new floor and repapering the walls—speaks of one of the four members of our little church there as having gone to China, and says: "I felt sorry to have this brother leave us. He was one of our most sincere and earnest Christians." She is able to add that three of the pupils are waiting for a visit from me to be baptized and received to the church. Mrs. McKenzie of San Diego, under date of December 1st, speaks of the completion of the first year of missionary service, and of the alternate encouragements and discouragements which had attended its course, and adds: "There are three professed Christians in the school, one of whom, however, has not yet been baptized. Three others of the pupils have given evidence of their desire and intention to become Christians."

Our mission at Santa Barbara, since its removal into more commodious quarters is doing much more for itself, and is increasing in interest; but our mission at Fresno

has declined in attendance and interest, and I am persuaded that we shall do more good if the funds needed to sustain it are expended elsewhere.

Our mission at Alturas—to which Indians were to be admitted *with* the Chinese—has become virtually an Indian mission. But its work goes on with such interest and such promise of good that we cannot strike it from our list till some other agency is raised up to sustain it. The teacher, Mrs. Griffiths, writes: "Four of the boys are studying 'Peep of Day,' and are advancing very satisfactorily. We can see by the questions they ask, that they begin to comprehend what they are reading. The veil seems to be gradually removed from their eyes, and they begin to manifest real interest in spiritual things. We (*i. e.* herself and her husband, Rev. Griffith Griffiths, pastor of the Congregational Church) intend very soon to organize a society similar in some respects to the Congregational Association of Christian Chinese, and out of this, when the time comes, we can organize a church. If the older members of the tribe were not so suspicious of a connection between the reservation and our school, it would be more largely attended. That suspicion, we hope, will gradually wear away."

I close with the following extract from a letter from Gan Don, one of our younger pupils at Marysville, who as a child, "resisted even unto blood striving against sin," and retains still the boldness and the fortitude which then took flogging after flogging from his older relatives and refused to deny Christ even though they killed him. "I will let you know why many boys dislike to come to school. When he come and read a day or two, then he wouldn't come any more, because we are speaking of the Bible and of Christ, and do not worship the idol, and urge him not to do anything wrong, but follow Jesus, and do all things what He command us. When he hear all this thing then he go away and tell others. This the way very few come to the school. They are afraid to be a Christian. Now we only pray to God truly hard and hope he will give the spirit to preach the gospel. Then may all people come in the name of God, and do all things what Jesus Christ love to them. Then may we receive a new land what God give for us. This will be done when Jesus Christ come to judge the world."

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

Our friends who have seen the list of appointments given in the February number of the *Missionary*, may have noted some changes in directions where they have special interest. We miss the name of Miss A. D. Gerrish of New Orleans, so long sustained by the Iowa ladies, and in her place comes Miss S. A. Coffin, who will report regularly the progress of the New Orleans work. The Iowa friends who so cordially endorsed the proposition to let all excess of funds apply to work in Memphis, Tenn., will also note the appointment of Miss Ella Hamilton, as special missionary, who will write of her work in this field.

Miss J. S. Hardy, formerly of Savannah, Ga., is transferred to Chattanooga, Tenn., as special missionary in place of Mrs. A. S. Steele, who is no longer in connection with this Association. Miss Hardy will report her new field of work to the "Share." holders interested.

The Illinois friends make a new acquaintance at Mobile, Ala., in

Mrs. F. B. Wells, who takes the place of Miss L. A. Pingree, she being unable to return South at present. And so the work occasionally changes hands, but the need abides, and we ask for all these busy workers your continued support and co-operation.

Will those who have taken "Shares" in the support of teachers, kindly consider the subject of renewal when their year is expired? We have been gratified at the many prompt remittances on share accounts and we trust that all will be renewed within this fiscal year. Are there not others also who will join this band of share holders?

Mrs. Kennedy has organized a sewing class for the boys and young men in the Tougaloo School, in which they are taught to mend all sorts of rents, tears, rips and abrasions in all sorts of garments. The following description is given by one of the teachers. Mrs. Kennedy would be glad if friends would send her cloth, thread, needles, thimbles, buttons or anything else, that one can easily imagine might be useful in such a school of repairs.

"It is Saturday afternoon. Where shall we go?"

"Let us call upon Mrs. Kennedy."

"Well, here we are. Why! she has a party."

"A social, is it?"

"If so, rather a queer, unsocial kind of social, for there are no young ladies—only boys and young men. And they don't seem to be amusing themselves; they seem to be at work."

"And hard at work, too, I should say; there are two or three in their shirt-sleeves."

"Oh, they're mending their coats! See what anxious faces they wear—and thimbles!"

"Sure enough. But they don't seem glad to see us. Some of them feel a little bashful and awkward with needles in their hands. Let us go away, and make our call on Mrs. K. after tea."

"Just as you please." * * *

"Well, here we are again; but here are more boys and young men. Mrs. Kennedy, how often do you have such a sewing-bee as this?"

"Every Saturday afternoon and evening."

"What for, may I ask?"

"That the young men may learn how to keep their clothing in repair, so they need never go in rags, at home or away from home."

"That is a laudable object, certainly; but don't you find yourselves out of work some Saturdays?"

"Oh, no; there is always all we have time for; almost every one will have something—a torn sleeve lining, missing buttons, a sock to darn or something."

"What! can they darn stockings? I think that is pretty difficult work to do nicely."

"See for yourselves: look at George's."

"Yes, that is good."

"One of the young men, last fall, became so skillful darning socks that he wanted to send a sample of his work to the Exposition."

"How can you direct the work of so many menders at once?"

"Oh, I have an occasional helper; and some of the more painstaking ones are getting so they can show the others. Here is William; he is nearly as good help as a woman."

"But, Mrs. Kennedy, does it not require a great many patches to go through the year? How do you manage?"

"That is our greatest trouble. It does require a great many pieces, and a good many kinds of pieces, and buttons and needles and thread and darning cotton and thimbles. A good many of the young men buy all their clothing ready-made; and even when home made garments are brought, the mothers never seem to think to put in any materials for mending. I have cut up things I would rather have disposed of in other ways, just to keep up the supply of patches."

"That is too bad. You would like to have some 'tailor's cabbage leaves,' would you not?"

"I should like pieces of almost any kind: bleached and unbleached cotton cloth, drilling and linen for repairing underclothing; pieces of heavy cloth are not so much needed that is, not so much in quantity; but silesia farmer's satin, black alpaca and cambric for linings and pockets, with denim, etc., for the work-clothes. Oh, scarcely a week passes that I do not wish some of the friends of the institution would interest themselves in fitting up and keeping stocked a mending-room in Strieby Hall. It would be a valuable school room for the boys."

Ladies who are interested in helping this novel department of work can send directly to Mrs. H. P. Kennedy, Tougaloo University, Tougaloo, Miss.

FOR THE CHILDREN.

We do not know why the grown-up people should have all the nice stories and reports of missionary work when the children can help us so freely with their pennies, and so we have planned for a Children's Missionary believing that the pennies will count up so fast that we shall soon have \$400, to meet the cost for one year. We will send the Children's letter each month to any Children's Band contributing a "Share" toward the fund and that you may see how well this lady likes to be your missionary, we print one letter for you here. Just as soon as you write to us that you will help in this work, we will answer, telling you the missionary's name and where she lives, and will put your name down on our list for a letter from her to be mailed to you every month.

Dear Children of the North:—

I want to tell you something about the little boys and girls I see every day. They have bright eyes, and most of them happy faces—but they do not look like you. These children can talk and laugh and sing, they clap their hands, and jump about, and seem very lively and full of sport. They act just about as the boys and girls of the North do, and the only difference is—these are colored children.

I left my home in the North, and came down to this South-land to live among these children and try to help them, for they had not many chances to study books and get an education until the A. M. A. sent teachers to them. I have become greatly interested in all of them, as I know you would be if you could see and know them.

One of my duties here, is to have charge of the music in the school which they attend, so I will tell you something about their singing. I wish you could go with me to the Chapel some morning at half-past eight, and watch them come in. A bell strikes and I begin to play a march on the organ; immediately on every side I hear the quick tread of feet and soon they march in like a line of soldiers, till every seat is filled. Think of looking down upon over 200 dark faces! The first time I saw them together so, my eyes filled with tears, thinking how few opportunities they have, and of the hardships and sorrows their parents endured. But now when I see them, I just think what little rogues they are—and how full of mischief. Some of them are such little mites of children their feet do not touch the floor as they sit on the benches—others are grown up, and almost young men and ladies. I have never seen anywhere so many children together, who behaved better or looked more interesting.

They are most of them neatly dressed, and they sit quietly while Scripture is read and prayer is offered, then we all join in singing one or two pieces, which they enjoy heartily—then they march back to their respective rooms. During the day the pupils from each room come into the Chapel and spend half an hour singing, and learning the principles of music. You would be surprised to hear some of the little ones sing by note. They enjoy particularly any song which they can motion out, and they are very quick to imitate and learn. They are just now learning Temperance songs and recitations, for the Children's Temperance Society have a meeting once a month at which all take part, and we hope they will grow to love Temperance in that way, so they will become noble men and women who shall do good in the world.

I will copy a composition which one colored boy wrote last week, which I am sure will interest you.

"HABITS."

"Habits are very bad things to have, for at the last, habits will make you go on the gallows. If you have the habit of telling falsehoods, you will go until you begin the habit of drinking, and telling your parents that you does not drink. After that you will begin to steal, then you will be threatened by some one to catch you, and put you in prison; then you will arm yourself for to meet them, and in the first place you see the person who threatened you; and you will kill him. Then the police or patrolmen of the city will catch you and arrest you, then you will be tried for murder, and if you doesn't have money enough to hire a good lawyer, the lawyer for the State will out-speak the other lawyer, and the case will be in favor of the State, and at last, *you will be hung*, and habit is the cause of all your evil life and death.

Then the only way to keep from habits is to put your foot on them, and never lift the foot up from the beginning of life to the end, and thus keep them from getting into your brains, then you will always be respected by all your fellow men."

I expect you will smile over some parts of this, and think this boy's ideas of legal matters rather vague; but he has the right of the subject on several points, and I wish every child both white and black could start right—and always keep bad habits under their feet.

But there are *good* habits too, which should be cultivated and encouraged. One is—the helping of the missionary cause, and learning to give cheerfully to those who need our aid. I am sure every boy and girl would feel happier for thinking they had done something to help make the world better, and help support these schools, that are doing so much for the colored children and their homes.

Perhaps I will write you more about them another time.

With kindest greetings I am,

Yours sincerely,

S.

RECEIPTS FOR JANUARY, 1886.

MAINE, \$529 34.

Alma Cong. Sab. Sch. for <i>Rosebud Indian M.</i>	\$2 50
Bangor. "Little Women" of First Parish Ch., 25; Central Cong. Ch. and Soc., 15; Tom Blake 10c. for <i>Oahe, Dak.</i>	40 10
Bangor. First Cong. Sab. Sch., 15 83; J. G. Clark's Class, Central Ch. Sab. Sch., 10.	25 83
Bath. Central Cong. Ch. and Soc.	36 00
Bethel. By Mrs. D. W. Hardy, for <i>Selma, Ala.</i>	2 00
Bucksfield. Mrs. C. H. Prince, for <i>Student Aid, Atlanta U.</i>	5 00
Castine. Trin. Sab. Sch.	5 00
Castine. Class No. 9 Trin. Sab. Sch., for <i>ed of a little girl, Tongaloo U.</i>	1 00
Farmington. Chas. H. Pope, for <i>Student Aid, Talladega U.</i>	2 50
Farmington Falls. Cong. Ch. and Soc.	9 00
Gorham. Mary E. Tolford.	5 00
Gorham. "Helping Hand Soc.," Bbl. of C. for <i>Talladega U.</i>	
Kennebunk. By Mrs. C. N. Lord, for <i>Selma, Ala.</i>	1 00
Limington. A. Boothby	40
Lyman. Bbl. of C. and Christmas Gifts, for <i>Wilmington, N. C.</i>	
Orland. Mrs. S. T. Buck and daughters.	35 00
Portland. High St. Ch.	139 45
Portland. "A Friend," for <i>Student Aid, Atlanta U.</i>	40 00
Portland. "Merry Workers," Bbl. of C. — 1 Bbl. of C. and Box of Christmas Gifts, for <i>Wilmington, N. C.</i>	
Saccarappa Cong. Ch.	14 26
Skowhegan. Ladies of Cong. Ch., Bbl. of C. etc., for <i>Selma, Ala.</i>	
South Berwick. "A Friend"	100 00
South Berwick. Mrs. Lewis' S. S. Class, for <i>Wilmington, N. C.</i>	50
South Bridgton. Cong. Ch. and Soc.	22 00
Union. By Rev. F. V. Norcross, for <i>Selma, Ala.</i>	3 50
Watford. "F. H. M."	2 50
Waterville. Bbl. of C. and Christmas Gifts, for <i>Wilmington, N. C.</i>	
Wells. B. Maxwell.	20 00
Wilton. Cong. Ch.	5 70
Woolwich. Cong. Ch.	11 00

NEW HAMPSHIRE, \$424 37.

Alstead. First Cong. Ch. and Soc.	7 00
Alstead Centre. Ladies H. M. Soc., Bbl. of C. for <i>Jonesboro, Tenn.</i>	
Antrim. "Friends," by John E. Hastings.	23 00
Bedford. "Jay"	2 00
Candia. Frank E. Page.	10 00
Chester. Cong. Ch. and Soc.	20 00
Concord. C. H. Thorndike's Sab. Sch. Class, 10; W. A. Stone's S. S. Class, South Ch., 8 19.	18 19
Derry. Woman's Miss'y Soc. First Cong. Ch., for <i>Share</i>	20 00
East Alstead. Second Cong. Ch.	10 87
East Derry. First Ch. and Soc.	27 18
Farmington. Cong. Ch.	12 42
Franklin. Cong. Ch. and Soc., ad'l.	20 00
Gorham. Cong. Ch.	1 00
Hancock. Cong. Ch., 25; "A. A. H." 10.	35 00
Harrisville. Mrs. L. B. Richardson.	10 00
Hinsdale. Cong. Ch. and Soc.	6 11
Keene. "A Friend," for <i>Quilman, Ga.</i>	15 00
Lebanon. Cong. Ch.	2 00
Lyme. Cong. Ch. and Soc., to const. DE A. ALLEN WASHBURN L. M. 31 15; Cong. Sab. Sch., 10.	41 15
Marlboro. Cong. Ch. and Soc.	16 50

Peterboro. Selinda Holt.	1 00
Pittsfield. Cong. Ch.	22 00
Rindge. Cong. Ch. and Soc.	9 51
Rochester. "A Friend"	25 00
Salisbury. Cong. Ch.	3 25
Tilton and Northfield. Cong. Ch.	5 25
Walpole. Rev. W. H. Teel.	10 00
Warner. Cong. Sab. Sch. for <i>Rosebud Indian M.</i>	5 94
Warner. Mrs. M. B. Morton and daughter, for <i>Student Aid, Wash U.</i>	2 00
West Lebanon. Mission Band, Cong. Ch., for <i>Share</i>	20 00

VERMONT, \$1,303 01.

Bennington. Second Cong. Ch.	51 17
Berlin. Cong. Ch.	6 36
Burlington. Winoski Av. Cong. Sab. Sch. for <i>Share</i>	20 00
Burlington. First Ch.	18 00
Coventry. M. C. Pearson.	2 00
Derby Ladies, for <i>McIntosh, Ga.</i> , by Mrs. D. Hopkinson.	4 00
East Hardwick. Cong. Sab. Sch. bal. to const. FRANK J. HUBBARD and CARROLL SCOTT, L. M's	40 00
Fairlee. "A Friend" (1 of which for <i>Quilman, Ga.</i>)	2 00
Fair Haven. Leroy Reed, for <i>Student Aid, Atlanta U.</i>	50 00
Georgia. Cong. Ch.	9 65
Londonderry. Cong. Ch., 2 72; C. S. Pillsbury, 1.	3 72
Ludlow. "Friends in Vermont," 60 of which to const. MINA E. SPAULDING and EMMA M. BROWN, L. M's	297 50
Manchester. Ladies of Cong. Ch., for <i>Freight</i>	1 15
Newbury. So. Cong. Sab. Sch., for <i>Storrs</i>	17 00
Newbury. Hon. P. W. Ladd.	5 00
Norwich. Cong. Sab. Sch., for <i>Indian M.</i>	10 00
Orwell. Ladies Home M. Aux., for <i>McIntosh, Ga.</i>	14 10
Pittsford. Mrs. Nancy P. Humphrey.	10 00
Quechee. Cong. Sab. Sch., for <i>Quilman, Ga.</i>	10 55
Saint Albans. Cong. Ch. and Soc.	30 92
Saint Johnsbury. North Cong. Sab. Sch., for <i>Rosebud Indian M.</i>	17 60
Saint Johnsbury. North Cong. Sab. Sch., for <i>Rosebud Indian M.</i>	30 00
Saint Johnsbury. Cong. Sab. Sch., for <i>Indian M.</i>	70
Swanton. Mrs. H. A. Brayton.	1 00
Vergennes. Cong. Ch.	15 00
Weston. "In memory of our father J. Bartlett," Mrs. C. W. Sprague, 5; Miss L. P. Bartlett, 3; Chas. W. Sprague, 2.	10 00
Weston. Cong. Ch.	3 73
Woodstock. Cong. Ch.	16 36
— "A Friend"	5 00
— "Vermont"	2 00
By H. H. Thompson, Co. Treas.—Westminster West. Cong. Ch.	20 25
By Mrs. Henry Fairbanks, for <i>McIntosh, Ga.</i> —Castleton Ladies, 3—Chelsea. Ladies' Benev. Soc., 10.—Dummerston, 2; 0.—Fair Haven, 3.—Lunenburg, 1; "Boys' Missionary Jug Soc." of South Ch., 10.—Ludlow. Ladies, 2 75.—Newport. Ladies, 25 65.	57 90
Ladies of Vermont. Clothing, Freight, etc. for <i>McIntosh, Ga.</i> —Barnet, 3 Bbls. of C.—Bethel, 1 Bbl., 2.—Brookfield, 2.—Cambridge, 10 and 1 Bbl.—Charlotte 1 Bbl., 2.—Cornwall, 1 Bbl.—Enosburg, 1 Bbl.—Lyndonville, 1 Bbl.—Ludlow. Pkg. Christmas Cards.—Middleburg, 1	

Bbl, 2.—Richmond. 3.—Saint Johnsbury. 1 Box.—Underhill. 1 Bbl., 2.—West Fairlee. Mrs Southworth's S. S. Class, 1.—Westminster West. 1 Bbl.—Windsor 2 Pkgs. Christmas Cards, 1... 25 00

LEGACIES.

Chelsea. Estate of Dea. Samuel Douglass, by Edward Douglass, Ex. 125 00
Wilmington. Estate of Judah Moore, by O. E. Butterfield, Ex. 400 00

\$1.803 01

MASSACHUSETTS, \$7,296 93.

Andover. Theo. Sem., 79 60; Theo. Sem. Ch. S. S., 25, for *Oahe, Dak.* 104 60
Andover. "A Friend," 30; West Parish Cong. Soc., 45 11 75 11
Andover. West Ch. Juvenile Soc., for *University, New Mexico* 25 00
Arlington. Ortho. Cong. Sab. Sch., for *Student Aid, Straight U.* 10 00
Auburndale. Cong. Ch. and Soc., ad'l. 7 00
Boston. "Wilberforce," a Christmas and New Year's Gift, 1,060; Homeland Sewing Circle, Park St. Ch., 100 for 2 *Scholarships, Indian M. Oahe, Dak.*; "Homeland Circle," 54, for *Student Aid, Straight U.* 154; Mrs. C. A. Spaulding, for *Student Aid, Straight U.* 50; C. P. Adams, for *Quitman, Ga.* 100; Old South Sab. Sch. for *Student Aid, Fisk U.*, 35; New Eng. Conservatory Miss'y Soc., 6 50; Young Ladies' M. Soc., 5; Miss Clonder, 5; Miss H. L. Bartlett, 2, for *Oahe, Dak.*; Miss Harriet N. Kirk, 10; Mt. Vernon Ch. ad'l., 1.—Brookline. "Friends in Harvard Ch., for *Quitman, Ga.* 50.—Cambridge. Young Ladies Mission Circle, North Av. Ch., for a *Share*, 25.—Cambridgeport. Prospect St. Ch., 95 07; Ladies' Miss'y Soc. of Pilgrim Ch., for *Quitman, Ga.* 20.—Charlestown. "Friend in First Ch.," 1.—Chelsea. First Cong. Ch., to const. Mrs. C. A. RICHARDSON, L. M., 50; E. Davenport, 5.—Dorchester Second Cong. Ch. and Soc., 228 21; Eleanor J. W. Baker, for *Student Aid, Fisk U.*, 60; Jamaica Plain. Miss Nellie F. Riley, 2.—East Somerville. E. Stone, for *Student Aid, Fisk U.*, 50; HENRY HOWARD, to const. himself L. M., 50; Franklin St. Cong. Sab. Sch., for *Pleasant Hill, Tenn.*, 29.—South Boston. Phillips Ch. and Soc., 117 50.—West Roxbury. So. Ev. Ch., and Soc., 43 43 2,254 71
Braintree. South Cong. Ch. and Soc., 29 30; First Cong. Ch. and Soc., 25 54 30
Brimfield. First Cong. Ch. Benev. Soc., to const. Mrs. JAMES T. BROWN, L. M. 32 29
Brookton. Mrs. L. C. Sanford, for *Dodd, Texas* 2 00
Byfield. Cong. Ch. 22 50
Charlemont. Edward Graves 10 00
Colerain. Mrs. P. B. Smith 5 00
Cummington. Mrs. H. M. Porter 2 00
Curtisville. Mrs. Frances M. Clark 4 50
Dalton. Mrs. Z. M. Crane, 100; Mrs. James B. Crane, 100 200 00
Dover. Second Cong. Ch. and Soc. 3 00
East Bridgewater. Union Cong. Ch. and Soc. 11 77
Easthampton. First Cong. Sab. Sch. 31 54
East Granville. Young People's Soc. of Christian Endeavor 4 00
Fair Haven. First Cong. Ch. 9 54
Fall River. First Cong. Ch., 75 31; Third Cong. Ch., 9 50; Rev. O. D. Crawford, 2
Fall River. Leonard N. Slade, 30; "A Friend," 30c. for *Rosebud Indian M.* 30 30
Fall River "Friends," First Cong. Ch., for *Indian M.* 14 00
Fitchburg. Rollstone Sab. Sch., 2 50 for *Fisk U.* and 2 50 for *Straight U.* 5 00

Fitchburg. Ladies of Rollstone Ch., Box Bedding, etc., for *Straight U.*
Framingham. Plym. Ch. and Soc. 46 07
Freetown. Cong. Ch. and Soc. 7 87
Gardner. First Cong. Ch. and Soc. 3 03
Gloucester. Evan. Cong. Ch., and Soc., to const. DAVID L. DAVIS and WILLIAM B. DAVIS, L. Ms. 79 00
Granby. Cong. Ch., ad'l. 25 00
Great Barrington. First Cong. Ch. and Soc. 37 00
Great Barrington. Cong. Sab. Sch., for *Student Aid, Fisk U.* 25 00
Greenwich Village. Daniel Parker, deceased, by S. P. Bailey, Adm. 5 00
Hadley. First Cong. Ch. and Soc., 12; First Cong. Sab. Sch., 11 64; Second Cong. Ch. bal. to const. Geo. D. HOWE, L. M., 10 39 34 03
Hanson. Cong. Ch. and Soc. 6 76
Harwich. Dea. S. Underwood 3 75
Haverhill. West Cong. Sab. Sch. "Harvest Festival," 22 50 and P. E. Elliot's and Amos Hazetline's Classes, 11 12; West Cong. Ch. 25 58 62
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Littleton. Cong. Sab. Sch., 10; J. C. Houghton, 5 15 00
Loudville. Mrs. Mary E. Rust 50
Lowell. Kirk St. Cong. Ch. 150 00
Lowell. Highland Cong. Sab. Sch. for *Student Aid, Straight U.* 21 00
Malden. Falkner Evan. Union, 5; "Friend" 1 6 00
Malden. E. C. Converse, 5 Cases of Rubber Shoes, for *Talladega C.*
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Milford. Cong. Sab. Sch., for *Talladega C.* 10 00
Millbury. First Cong. Ch. 48 36
Millbury. Second Cong. Sab. Sch., for *Student Aid, Atlanta U.* 23 50
Mill River. Cong. Sab. Sch. 5 00
Monson. Sarah E. Bradford 4 00
New Bedford. Mrs. M. L. F. Bartlett 30 00
Neponset. Miss Tuttle's Class, Trinity Ch. S. S. Bbl. of C., for *Wilmington, N. C.* 50
Newton. Mrs. Geo. Agry, Jr. 80 51
Newton Center. First Cong. Ch. and Soc.
Newton Center. Miss H. S. Cousens, for *Student Aid, Atlanta U.* 30 00
Newton Highlands. Cong. Ch. and Soc. 46 07
Newtonville. Mrs. J. N. Hayes 10 00
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Northampton. Ladies of First Cong. Ch., for *Freight* 2 14
Norton. Trin. Cong. Ch. and Soc., ad'l. 9 11
Norwood. Cong. Ch. and Soc. 57 27
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Palmer. Second Cong. Ch., for *Student Aid, Fisk U.* 25 00
Pepperell. Evan. Cong. Ch. and Soc. 28 50
Pittsfield. Mrs. H. M. Hurd, Bbl. of C., for *Jonesboro, Tenn.*
Reading. Old So. and Bethesda Ch's, ad'l. 5 00

Rehoboth. Cong. Sab. Sch., for <i>Rosebud Indian M.</i>	5 60
Richmond. Cong. Ch.	5 00
Salem. South Ch. and Soc. (2 of which for <i>Indian M.</i>)	108 02
Salem. Crombie St. Sab. Sch., Mercator's Map of the World, for <i>Talladega C.</i>	
Shelburne Falls. E. Maynard, 13; L. M. Packard, 5; Rev. J. H. Hoffmans, 3...	21 00
South Abington. Wm. R. Vining.	50 00
South Amherst. Cong. Ch.	7 91
Southboro. 2 Classes Cong. Sab. Sch., for <i>Rosebud Indian M.</i>	1 10
South Easton. Cong. Sab. Sch., for <i>Student Aid, Fisk U.</i>	
South Hadley. Mrs. W. H. Gaylord, 10 for <i>Indian</i> , and 15 for <i>Home M.</i>	
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Spencer. Primary Dept. Cong. S. S., for <i>Student Aid, Fisk U.</i>	7 00
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Stockbridge. Cong. Ch. and Soc.	66 75
Topsfield. Rev. D. D. Tappan, for <i>Quitman, Ga.</i>	2 00
Townsend. Miss'y Soc., for <i>Talladega C.</i>	7 50
Townsend. Ladies, by Mrs. Spaulding, for <i>McAnnville Chapel.</i>	6 00
Truro. First Cong. Ch.	6 00
Walpole. "Harvest Gleaners," Bbl. and Box for Christmas, 2	2 00
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Ware. "Y," for <i>Student Aid.</i>	25 00
Watertown. "Friends," 2; "Donation," 1 25	3 25
Watertown. Mission Band of Phillips Ch., for <i>Freight.</i>	1 48
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Woburn. William Temple.	5 00
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Yarmouth. First Cong. Ch. and Soc.	
Yarmouth. Cong. Sab. Sch., for <i>Pleasant Hill, Tenn.</i>	
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	\$6,221 93

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Salem. Estate of Augustus T. Brooks, by Nathaniel Dike, Ex.	500 00
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Little Compton. Cong. Sab. Sch., for <i>Rosebud Indian M.</i>	13 00

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Bethel. Willing Workers, Box Bedding, etc., for <i>Talladega, C.</i>	
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Burnside Sab. Sch., by M. Janette Elmore, for ed of an <i>Indian child</i>	5 00
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Hartford First Cong. Sab. Sch., 55; "Friends," Asylum Hill Cong. Ch., 38; Windsor Av. Cong. Sab. Sch., 20, for <i>Student Aid, Fisk U.</i>	113 00	Southington. Mrs. James P. Dickerman.....	20 00
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Laneville. Cong. Mission Sab. Sch., for <i>Rosebud Indian M.</i>	2 00	Unionville. Mrs. James A. Smith.....	25 42
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Lyme. First Ch.....	45 89	Westford. Ladies of Cong. Ch., for <i>Quitman, Sch</i>	31 01
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		Lowville. "E".....	12 00
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North Bloomfield. Y. P. S. C. E., by Miss F. Waters, Treas., for <i>Rosebud Indian M.</i>	3 00
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Quincy. Box Christmas Gifts, by Rev. S. H. Dana, for <i>Oahe, Dak.</i>	50
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Tolono. Mrs. L. Haskell.....	4 50
Turner. Mrs. R. Currier.....	25 00
Waukegan. G. P. M. Sec.....	13 60
Friend through Chicago Office, ad'l. for <i>Quitman, Ga.</i>	

By Mrs. E. F. Williams, Treas. W. H. M. U. of Ill., for *Miss'y, Austin, Tex.*—Chebanse, 3 10.—Kewanee, for *Quitman, Ga.*, 25.—Mendon, 10.—Port Byron, 18 10

56 10

LEGACY

Byron, Estate of John R. Wright, by Wm. W. Farwell

500 00

MICHIGAN, \$224 27.

Ann Arbor, Mr. Cady, 1; Ladies and Sab. Sch., Bbl. of Christmas Gifts: Cong. Sab. Sch., 9 Singing Books, for *Pleasant Hill, Tenn.*

1 00

Banks, Cong. Ch.

6 69

Grand Ledge, Ira P. Holcomb, 2; Mrs. M. B. Tanner, 1.

3 00

Grand Rapids, Paik Cong. Sab. Sch., for

50 00

Rev. J. H. H. Sengstacke

1 00

Howell, Z. M. Drew

Manistee, Ladies Soc. by Mrs. Cutcheon, for *Oahe, Dak.*

35 45

Manistee, Mission Circle, for *Oahe, Dak.*

15 00

Manistee, Mission Circle, by Miss Lewis, for *Oahe, Dak.*

12 50

Marquette, A. R. Harlow

5 00

North Adams, Ladies of Cong. Ch., Bbl. of Bedding, etc., for *Straight U.*

Northville, D. Pomeroy

5 00

Romeo, Miss E. B. Dickinson

50 00

South Haven, First Cong. Ch.

12 00

Summit, Cong. Ch., 3 70; Ladies Miss'y Soc. of Cong. Ch., 3 93.

7 63

Tecumseh, Rev. James Vincent

10 00

White Lake, Robert Garner

10 00

WISCONSIN, \$267 63.

Beloit, Second Cong. Ch.

42 48

Fort Atkinson, Mrs. C. B. Snell

10 00

Fulton, Cong. Sab. Sch., for *Rosebud Indian M.*

17 10

Janesville

1 00

La Crosse, Cong. Ch.

75 00

Lake Geneva, Cong. Ch., 14 82; Mrs. Mary J. Barnard, 10.

24 82

Madison, Cong. Ch.

25 00

Madison, Annual Meeting, for *Oahe, Dak.*

10 00

Milwaukee, Grand Av. Cong. Ch.

28 95

New Richmond, First Cong. Ch.

12 78

Platteville, Cong. Ch.

20 50

Prairie du Chien, First Cong. Ch., 2 Bbls. of C. for *Storrs Sch.*

IOWA, \$286 95.

Anamosa, "A Friend, 5, for *Student Aid*;

5 00

"Acorn Bank", Box Toys, for *Straight U.*

Atlantic, Cong. Sab. Sch. Class, for *Rosebud Indian M.*

2 30

Burlington, Cong. Ch.

13 26

Davenport, Young Ladies Miss'y Soc. by

Annie L. Farley, for *Student Aid, Talladega C.*

25 00

Des Moines, "A Friend,"

16 00

Des Moines, Miss Genevieve Otis and others, for *Student Aid, Talladega C.*

3 25

Des Moines, "A friend," for *Talladega C.*

1 00

Dubuque, Young People's Benev. Soc. for *Student Aid, Talladega C.*

50 00

Dunlap, Cong. Ch.

24 93

Eldora, Cong. Ch. 7 91; Ladies Miss'y Soc. of Cong. Ch. 11 00.

18 91

Fairfax, Cong. Ch.

5 00

Long Creek, Welsh Cong. Ch.

7 20

Marion, Cong. Sab. Sch., for *Rosebud Indian M.*

2 80

Marshalltown, Box Toys and Books, for *Straight U.*

McGregor, Ladies Miss'y Soc. of Cong. Ch.

8 42

Ottumwa, Cong. Sab. Sch., for *Rosebud Indian M.*

1 20

Shenandoah, Cong. Ch.

16 51

Sioux City, A. M. Smith

50 00

Sloan, Cong. Sab. Sch.

7 34

By Miss Ella E. Marsh, for *Miss'y, New Orleans, La.*—Farragut, Mrs. L. S. Chapin, 5.—Green Mountain, Ladies, 10 53.—

Red Oak, Ladies, 6.—Shenandoah, W. H. M. U. Soc. 9 21.—Traer, "Member of

Ch." 5.

35 74

MINNESOTA, \$596 60.

Alexandria, Young Ladies Miss'y Soc., for

a Share.

20 00

Alexandria, "A Friend"

3 00

Amiret, Rev. P. K. Peregrine

6 00

Austin, Cong. Union Ch.

21 90

Excelsior, Cong. Ch.

9 87

Faribault, Cong. Ch.

29 26

Glynden, Union Ch.

10 35

Hancock, Cong. Sab. Sch.

4 60

Minneapolis, Plym. Cong. Ch., 24 78; Rev

E. E. Rogers, 10; Second Cong. Ch., 6.

40 78

Minneapolis, Miss Gertrude A. Harding, for *Quitman, Ga.*

2 00

Rushford, Cong. Sab. Sch., for *Rosebud Indian M.*

2 00

Saint Paul, Plym. Cong. Ch.

28 42

Saint Paul, Mrs. C. G. Higbee, 20 and

Box of C. etc., for *Jonesboro Tenn.*

20 00

Spring Valley, First Cong. Ch.

12 00

Winona, Bbl. of C. for *Oahe, Dak.*

By Mrs. J. N. Cross, Treas. Woman's Minn. H. M. Soc.—Friends for *Winona Chapel*, 226 95.—Elk River, W. M. S. of Union

Ch., 12.—Minneapolis, Plym. Ch., Y. L. M. S. 35 89; Plym. Ch., W. H. M. S. 54 67; Vine, Ch., W. M. S. 5; First Ch., Earnest Workers, (8 of which for Indian

M.) 16.—Saint Paul, Plym. Ch. Sab. Sch., 13.—Zumbrota, Sab. Sch., 17 32; W. M. S. for *Miss'y Wilmington, N. C.* 5 59.

386 42

MISSOURI, \$15 21

Meadville, Ladies Miss'y Soc. for a Share

15 21

KANSAS, \$19 00.

Bala, Cong. Ch.

2 50

Burlingame, "A Friend,"

1 00

Meriden, J. Rutty

12 50

Topeka, Washburn College

3 00

NEBRASKA, \$42 66.

Omaha, W. N. McCandlish, bal to const.

himself L. M. for *Indian M.*

10 00

Otoe Co. "A Friend,"

30 50

Syracuse, Cong. Ch.

2 66

DAKOTA, \$133 00.

Ashton, Cong. Ch. for *Indian M.*

5 00

Carrington, Cong. Sab. Sch. for *Rosebud Indian M.*

5 00

Chamberlain, Cong. Sab. Sch. for *Rosebud Indian M.*

5 00

Faulkton, Woman's Miss'y Soc.

6 00

Lake Preston, Cong. Ch. (Christmas offering, for *Oahe, Dak.*

3 75

Lake Preston, By Rev. A. H. Robbins, Box Bedding, for *Oahe, Dak.*

Oahe, Shiloh Cong. Ch. (Native) 26. The

Woman's Sew. Soc. 25; By Miss Dodge, 10, for *Oahe, Dak.*

61 00

Rapid City, Cong. Sab. Sch.

12 00

Webster, Cong. Ch.

3 60

Yankton, First Cong. Ch.

31 65

COLORADO, \$33 70.

Fort Lewis, Sab. Sch., at the Post, for

Oahe, Dak.

30 00

Highland Lake, Sab. Sch. Mission Soc.

13 70

CALIFORNIA, \$12 00.

San Luis Obispo, Cong. Sab. Sch., for

Rosebud Indian M.

3 00

Santa Cruz, Pliny Fay

10 30


WASHINGTON TER., \$4 30.		Savannah. Woman's Miss'y Soc. of Cong. Ch., for Indian M.....	20 00
Tacoma. Mrs. Eliza Taylor, 1 Individuals, collected by Mrs. E. Taylor, 3 30.....	4 30	ALABAMA, \$261 80.	
OREGON, \$6 00.		Mobile. Tuition.....	166 95
Forest Grove. First Cong Sab. Sch.....	6 00	Mobile Miss'y Soc. of Cong. Ch. for Indian M.....	5 00
DISTRICT OF COLUMBIA, \$73 50.		Montgomery. Cong. Ch., for Quitman, Ga.....	11 00
Washington. Lincoln Mem. Ch. 40 Lincoln Mission Sab. Sch.....	47 00	Talladega Tuition.....	78 85
Washington. Infant Class Lincoln M. Sab. Sch., for Quitman, Ga.....	1 50	MISSISSIPPI, \$15 30.	
Washington. Ladies H. M. Soc. of First Cong. Ch.....	25 00	Tongaloo. H. P. Kennedy.....	15 00
WEST VIRGINIA, \$1 00.		Tongaloo. J. Kellogg, for Rosebud Indian M.....	30
Coalburg. Sarah S. Tappan.....	1 00	LOUISIANA, \$284 50.	
KENTUCKY, \$48 50,		New Orleans. Tuition.....	284 50
Williamsburg. Tuition.....	48 50	Soulouque. Hon. T. T. Allain, 2 Bbl's. Sweet Potatoes, for Straight U.....	
TENNESSEE, \$794 55.		TEXAS, \$75 30.	
Jellico. Tuition.....	22 0	Austin. Tuition.....	74 80
Jonesboro. Tuition.....	22 50	Dodd. Cong. Ch.....	50
Memphis. Tuition.....	358 95	INCOMES, \$670 00.	
Nashville. Tuition, 380 35, Prof. F. A. Chase, 5.....	385 35	Howard Theo. Fund, for Howard U.....	100 00
Nashville University Sab. Sch., for Rosebud Indian M.....	5 75	Avery Fund, for Mendi M.....	570 00
NORTH CAROLINA, \$241 25.		PERSIA, \$10 00.	
Hillsboro. Rev. James S. Walker.....	5 00	Oroomiah. E. W. Labaree.....	10 00
Troy. Tuition, 4 50; Woman's Miss'y Soc. 50c.....	5 00	Total for January.....	\$26 247 54
Wilmington. Tuition, 216; Miss Warner, 6; Miss Fitts, 5 75; Miss Farrington, 1 50; "A Friend," 2.....	231 25	Total from Oct. 1 to Jan. 31.....	\$80 844 39
SOUTH CAROLINA, \$269 75.		FOR THE AMERICAN MISSIONARY.	
Charleston. Tuition.....	269 75	Subscriptions for January.....	212 48
GEORGIA, \$305 65.		Previously acknowledged.....	221 46
Atlanta.—Storrs Sch. Tuition.....	274 00	Total.....	\$433 94
McIntosh. Tuition.....	38 40	H. W. HUBBARD, Treasurer,	
Savannah. Tuition.....	173 25	56 Reade St., N. Y.	

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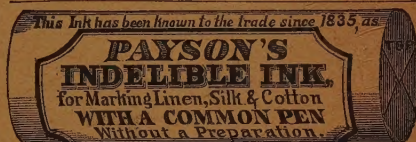
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
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